¶ Thys ſermon ſolo Wynge Was compyled & layd in the Cathedrall chyrche of ſaynt Poule Within ỹ cyte of Lon don by thè ryght reuerende fader in god Johñ byſſhop of Rocheſter the body beynge preſent of the mooſt famouſe prynce kynge Henry the. viij. the. x. day of Maye the yere of our lorde god . M . CCCCC. ix. Whyche ſermon Was enprynted at the ſpecyall requeſt of ỹ ryght excellent pryn ceſſe Margarete moder vnto the layd noble prynce and Counteſſe of Rychemonde and Derby.

DIEV ET MON DROIT

Dilexi. ꝛc. For as moche as this honorable audyence now is here assembled to prosecute the funeral obseruaunces ⁊ ceremonyes aboute this moost noble pryce late our kynge and souerayne/kynge Henry ye seuenth. And all be it I knowe well myne vnworthynes ⁊ vnhabylytees to this so grete a mater/yet for my most bounden duty/and for his gracyous fauour and synguler benefcytes exhybyte vnto me in this lyfe/I wolde now after his deth ryght affectuously some thynge saye/wherby your charytees ye rather myght haue his soule recōmended. And to that purpose I wyll entreate the fyrst psalme of the dirige/whiche psalme was wryten of the holy kynge and prophete kynge Dauyd/cōfortynge hym after his grete falles and trespasses ayenst almighty god ⁊ redde in the chyrche in the funerall obsequyes of euery crysten persone whan that he dyeth. And specially it may be redde in the persone of this moost noble prynce/for in it is comprysed all that is to be sayd in this mater. And in ye same ordre that the seculer oratours haue in theyr funerall oracyons moost dylygently obserued whiche resteth in .iij. poyntes Fyrst in the cōmendacyon of hym that deed is. Seconde in a styrynge of the herers to haue compassyon vpon hym And thyrde in a comfortynge of them agayne. whiche .iij be done by ordre in this same psalme as by the grace of our lorde it may here after appere. Fyrst as touchynge his laude and cōmendacyon let no man thynke that myn entent is for to prayse hym for ony vayne transytory thynges of this lyfe/whiche by the example of hym all kynges ⁊ prynces may lerne how slydynge/how slyppery/how faylyng

they be. All be it he had as moche of them as was possyble in maner for ony kynge to haue/his polytyque wysedome in gouernaunce it was synguler/his wytte al way quycke and redy/his reason pythy and substancyall/his memory fresshe and holdynge/his experyence notable/his counseylles fortunate and taken by wyse delyberacyon/his speche gracyous in dyuerse languages/his persone goodly and amyable/his naturall complexcyon of the purest myxture/his yssue fayre and in good nombre/leages and confyderyes he hadde with all crysten prynces/his myghty power was dredde euery where/not onely within his realme but without also/his people were to hym in as humble subgeccyon as euer they were to kynge/his londe many a daye in peas and tranquyllyte/his prosperyte in batayle ayenst his enemyes was meruaylous/his delynge in tyme of perylles and daungers was colde and sobre with grete hardynesse. If ony treason were conspyred ayenst hym it came out wonderfully/his treasour and rychesse incomparable/his buyldynges mooste goodly and after the newest cast all of pleasure. But what is all this now as vnto hym/all be but Fumus & vmbra A smoke that soone vanysheth/and a shadowe soone passynge awaye. Shall I prayse hym than for theym. Nay forsothe. The grete wyse man Solon whan that the kynge Cresus hadde shewed vnto hym all his gloryous state and condycyon that he was in as touchynge the thynges aboue rehersed he wolde not affirme that he was blessyd for all that but sayd. Expectandus est finis. The ende is to be abydē & loked vpon/wherin he sayd full trouth/all be it peraduenture not as he entended but verely a trouth it is/in the ende is all togyder/a good ende and a gracyous conclusyon of the lyf maketh all/and therfore Senec in his epystles sayth. Bonam vite

clausulā impone. In ony wyse make a good conclu
syon of thy lyfe/whiche thynge I may conferme by holy
letters. In the prophete Ezechiel it is wryten & spoken by
the mouth of god in this maner. Iusticia iusti non
liberabit eū in quacūq; die peccauerit & im-
pietas impij nō nocebit ei in quacūq; die cō
uersus fuerit ab impietate sua. That is to say/yf
the ryght wyse man haue lyued neuer soo vertuously/& in
the ende of his lyf cōmytte one deedly synne & so departe/all
his ryght wyse delynge before shal not defende hym from
euerlastynge dampnacyon/& in contrary wyse/yf the syn-
full man haue lyued neuer soo wretchedly in tymes paste
yet in the ende of his lyfe yf he retourne from his wycked
nes vnto god/all his wyckednes before shall not let hym
to be saued. Let noo synner presume of this to doo amysse
or to contynue the lenger in his synne/ for of suche presu-
mers scante one amonges a thousande cometh vnto this
grace but the deth taketh them or they be ware. Let noo
man also murmure ayenst this for this is the grete trea-
sour of the mercy of almyghty god/& ayenst suche murmu
res is sufficyently answered in the same place/for what
sholde become of ony of vs ne were not this grete mercy.
Quis potest dicere mundū est cor meum in
nocens ego sum a peccato. Who may saye (sayth
ecclesiasticus) myn herte is clene/I am innocent & gyltles
of synne. As who sayth/noo man may speke this worde.
Whan than all men haue in theyr lyfe trespassed ayenst al-
myghty god. I may well saye that he is gracyous that ma
keth a blessyd ende. And to that purpose sayth Johñ in the
appocalyps sayth. Beati mortui qui in dño mo
riuntur. Blessyd are tho whiche haue made vertuous

ende and conclusyon of theyr lyfe in our lorde/ Whiche verily I suppose this moost noble prynce hath done/ the profe Wherof shall stande in foure poyntes. The fyrst is a true tournynge of his soule from this Wretched Worlde vnto the loue of almyghty god. Seconde is a fast hope & confydence ẏ he had in prayer. Thyrde a stedfast byleue of god and of ẏ sacramentes of the chyrche. Fourth in a dylygent askynge of mercy in ẏ tyme of mercy/ Whiche. iiij. poyntes by ordre be expressed in the fyrst parte of this psalme. As to the fyrst at the begynnynge of lent last passed he called vnto hym his cõfessour a man of synguler Wysdome/ lernynge and vertue/ by Whose assured instruccyon I speke this that I shall saye. This noble prynce after his confessyon made With all dylygence & grete repentaũce/ he promysed thre thynges/ that is to saye/ a true reformacyon of al them that Were offycers & mynystres of his la Wes to the entent that Justyce from hens for Warde truly and indyfferently myght be executed in all causes. An other that the promocyons of the chyrche that Were of his dysposycyon sholde frõ hens forth be dysposed to able men suche as Were vertuous & Well lerned. Thyrde that as touchynge the daũgers and Jeopardyes of his la Wes for thynges done in tymes passed he Wolde graũte a pardon generally vnto all his people/ Whiche. iij. thynges he let not openly to speke to dyuerse as dyd resorte vnto hym. And many a tyme vnto his secrete seruaũtes he sayd ẏ yf it pleased god to sende hym lyfe they sholde se hym a ne We chaunged man. Ferthermore With all humblenes he recognysed the synguler and many benefeytes that he had receyued of almyghty god/ & With grete repentaũce & meruaylous soro We accused hymselfe of his vnkyndnes to Wardes hym/ specyally that he no more feruently had procured the honoure of god/ and that he had no more dylygently perfourmed the

wyll & pleasure of hym/wherin he promysed by the grace of god an assured amendement. Who may suppose but that this man had verely set his herte & loue vpon god/or who may thynke that in his persone may not be sayd Di lexi That is to saye/I haue set my loue on my lorde god. Kynge Dauid that wrote this psalme/all be it he had ben an auoutrer & murdrer also/yet with one worde spekynge his herte was chaūged sayenge. Peccaui. This kynge sayd & confessed it many tymes with grete sorowe and grete repentaūce/promtlynge fully a true amendement of all his lyf/wherfore in his persone it may also be sayd Di lexi. That is to saye/I haue turned myn herte & loue vnto god. The cause of this loue was ỹ fast hope ỹ he alway had before in prayer/It is not vnknowen the studyous & desyrous mynde that he had vnto prayer. Whiche be procured of relygyous & seculers chyrche throughout his realme In all ỹ chirches of englonde dayly his collecte was sayd for hym. Besydes that dyuerse yeres aboute lent he sente money to be dystrybuted for .x. M. masses peculeer to be sayd for hym. Ouer this was in his realme noo vertuous man that he might be credyble enformed of/but he gaue hym a contynuall remembraunce yerely to praye for hym/some .x. marke/some .x.li. besydes his yerely & dayly almes vnto the prysoners/& the other poore & nedy/for the whiche it may be thought vndoutedly that he had grete hope and confydence in prayer/whiche prayer and confydence therin/no doubte of was cause of the very tournynge of his soule to the faste loue of god. And for that he sayth. Dilexi quoniã exaudiet dñs. I loue bycause I had an hope that my lorde sholde gracyously here me/but what shall he here. Vocem deprecationis mee. The voyce of a prayer maketh it more audyble. I softe

brest may not be herde ferre of/his prayer therfore was holpen With all theyrs that prayed With hym & for hym/& theyr prayer Was as the voyce of hym Whiche Was soo grete that it muste nedes be herde. Impossibile est multor̄ p̄ces nō eraudiri sayth saynt Austyn/that is to saye/the prayer of many can not be but herde. One of the kynges of Juda Whose name Was Manasses after many grete abhominacyons & outrages ayenst almyghty god as it appereth in the fourth boke of the kynges/& in the secōde of paralipomenon/he prayed vnto hȳ for mercy With true repentaūce/& mercy Was gyuen vnto hym. If this soo grete a synner for his owne prayer Were herde of god. How may We doubte/but Where so grete a nombre prayeth for one as dyd for our late kynge & souerayne but that all ȳ nombre shall be herde. Q. in eraudiet dñs vocē depcatiōis mee. The cause of this hope Was the true byleue ȳ he had in god/in his chirche & in the sacramentes therof/Whiche he receyued all w̄ meruaylous deuocion/namely in the sacrament of penaūce/the sacrament of ȳ auter/& the sacrament of anelynge. The sacrament of penaūce w̄ a meruaylous compassyon & flowe of teres/ȳ at some tyme he Wepte & sobbed by the space of thre quarters of an houre/the sacrament of the auter he receyued at mydlent/& agayne vpon eester day w̄ so grete reuerence ȳ all that Were present Were astonyed therat/for at his fyrst entre in to the closet Where the sacrament Was he toke of his bonet & kneled downe vpon his knees & so crept forth deuoutly tyl he came vnto ȳ place selfe Where he receyued the sacrament. Two dayes nerte before his departȳ he Was of that feblenes ȳ he myght not receyue it agayn. yet neuertheles he desyred to se the monstraūt Wherin it Was conteyned/the good fader his confessour in goodly maner as Was conuenyent brought it vnto him/he With suche a

reuerence/ w̄ so many knockynges & betynges of his brest
With so quycke & lykely a countenaunce/ w̄ so desyrous an
herte made his humble obeysaūce therunto/ & w̄ soo grete
humblenes & deuocyon kysſed not the selfe place Where ẏ
blessyd body of our lorde Was conteyned/ but the lowest
parte the fote of the monstraunt/ that all that stode aboute
hym scarsly myght conteyne them from teres & Wepynge
The sacrament of anelynge Whan he Wel perceyued that
he began vtterly to sayle/ he desyrously asked therfore/ and
hertely prayed that it myght be admynystred vnto hym/
Wherin he made redy & offred euery parte of his body by
order/ & as he myght for Weykenes turned himselfe at eue
ry tyme & answered in ẏ suffrages therof. That same day
of his departynge he herde masse of the glorious virgyn
the moder of cryste to Whome al Waye in his lyfe he had a
synguler & specyal deuocyon. The ymage of the crucyfyxe
many a tyme that daye full deuoutly he dyd beholde With
grete reuerence/ lyftynge vp his heed as he myght/ holdyn
ge vp his handes before it/ & often enbrasynge it in his ar-
mes & With grete deuocion kyssynge it/ & betynge ofte his
brest/ Who may thynke that in this maner Was not per-
fyte fayth/ Who may suppose that by this maner of delyge
he fayth fully beleued not ẏ the eere of almyghty god Was
open vnto hym & redy to here hym crye for mercy/ and as-
systent vnto these same sacramentes Whiche he soo de-
uoutly receyued/ & therfore in his persone it may be sayd.
Quia inclinauit aurem suam mihi. For the
fourth poynt Whiche Was a dylygent askynge of mercy
in the tyme of mercy. It folowyth. **Et in diebus
meis inuocaui.** That is to saye/ and in my dayes I
haue called for mercy/ Whiche Were his dayes. Verely all
the tyme of his lyfe. As longe as a man lyueth in this mor-
tall lyfe and truly calleth vpon almyghty god for mercy/

he may truſt aſſuredly to haue it. So it appereth by ſayn̄t Johñ in the appocalyps ſayenge. Ecce dedi illi tẽpus vt pñiam ageret. I haue gyuen hym tyme to repente hym/and all this tyme almyghty god mercyfully abydeth the retourne of the ſynner to the entent he may haue mercy vpon hym/as it is Wryten in the prophete Eſaye. Expectat vos deus vt miſereatur veſtri. There is no parte of his lyfe but a ſynner yf he truly call for mercy he may haue it/Wytneſſynge the prophete Ezechiel. Impietas impij non nocebit ei in quacũq; die 2uerſus fuerit ab impietate ſua In What daye ſoeuer the ſynner tourneth hym from his ſynne/his ſynne ſhall not noye hym/moche rather than yf he do it many dayes and ſpecyally thoſe dayes that be to almyghty god mooſt acceptable as be the dayes of lent/of Whome the chyrche redeth. Ecce nũc tempus acceptabile ecce nunc dies ſalutis. This is the tyme acceptable/theſe be the dayes of helth and mercy/than for all penytentes the hole chyrche maketh ſpecyall prayer Wherfore it is veryly to be truſted that ſo true a turnynge to the loue of god/deſpyſynge this Worlde/ſo faſt an hope in prayer/ſo ferme a byleue in the ſacramentes of the chyrche/& ſo deuoute a receyuynge of them/ſo many holdynge vp of his hãdes/ſo many lyftynge vp of his eyen/ſo many betynges and knockynges of his breſt/ſo many ſyghes/ſo many teres/ſo many callynges for mercy/by all that gracyous tyme/by all the hole lente/With the helpe of the hole chyrche than prayenge for hym coude not be in vayne/for the Whiche as I ſayd before/he thus departynge made (I doubte not) a gracyous eyde and concluſyon of his lyfe Whiche Was the fyrſt parte promyſed.

The seconde parte of this psalme I sayd sholde stye vs to haue compassyon & pyte vpon this mooste noble kynge/and that for a lamentable & pyteous complaynt of o Wynge Whiche resteth in foure poyntes. Fyrste touchynge the sorowes of deth in his body. Seconde touchynge the dredes of his Jugement in his soule. Thyrde touchynge the miseryes of this Worlde full of labour and greuaunce. Fourth touchynge his sorowfull eye to god for helpe and socour. As to the fyrst it is sayd. **Circũdederũt me dolores mortis.** The sorowes of deth hath enuyronned me. Whan We here a lamentable complaynt of ony persone that is in sorowe or heuynesse/yf there be in our hertes ony gentylnes or pyte it Wyll moue vs to cõpassyon though he were ryght symple & of poore and lowe degre/moche rather yf it were some noble man Whiche of late had ben in grete prosperyte/but mooste of all our lord & souerayne/that sholde perse our hertes w̃ sorowe to here hym lamentably cõplayne of ony of his sorowfull greuaũces/& What can be more sorowful & more paynful than be the paynes & sorowes of deth. **Mors oĩm terribilissima.** Sayth Aristotle. And Why is deth so fere full/but for the greuous paynes þ̃ are in it/there is so grete an ampyte betwene the soule & þ̃ body/& so surely a Joyned knotte & bonde/that dysseueraũces of them is to paynfull/ Whiche thynge appered Well in our sauyour cryst Jhesu. Where here remembrynge the hyghnesse of his deth complayned hym vnto his apostles/ sayenge. **Tristis est aĩa mea vsq; ad mortẽ.** And after for þ̃ very drede of tho paynes Was in so grete agony of body & soule that he sWette Water & blode for the onely remembraunce/he than that is Wrapped in dede in þ̃ very sorowes & paynes of deth/he feleth moche greuaũce/specyally yf his body be

delycate/ & he of tender & sensyble nature as was this noble kynge. Let vs therfore tender his complaynt/ sayenge in this maner. Circūdederūt me dolores mortis. That is to say/ the bytter sorowes of deth haue enuyroned me on euery parte/ not onely one sorowe/ but many sorowes. Dolores and many sorowes of deth whiche is moost paynfull. Dolores mortis not touched hym or pynched hym/ but on euery parte hath assayled & oppressed hym. Circūdederūt me And ẏ no shorte whyle but by longe contynuaūce by the space of .xxvij. houres to gyder/ so longe I vnderstōde he laye cōtynually abidynge the sharpe assautes of deth/ & therfore he sayth pyteously cōplaynynge. Circūdederūt me dolores mortis Secondly as touchinge his soule/ in what agony suppose ye that was/ not for the drede of deth onely/ but for ẏ drede of the Jugement of almyghty god/ for all be it he myght haue grete confydence/ by the reason of his true cōuersyon vnto god/ and by the sacramentes of crystes chyrche whiche he with full grete deuocyon had receyued before/ yet was not he without a drede. Nemo nouit an sit odio an amore dignus. There is no man be he neuer so perfyte oneles he haue it by reuelacyon ẏ knoweth certaynly wheder he be in the state of grace or no/ for of an other maner be the Jugementes of god than of men. And the holy abbot Hely sayd lyke wyse. Thre thinges sayd he there be that I moche drede/ one is what tyme my soule shall departe out of my body/ an other is whan I shall be presented before my Juge/ the thyrde is what sentence he shal gyue wheder with me or ayenst me. If these holy faders whiche had forsaken this worlde & had lyued so vertuously were in this fere/ no meruayle though this grete

man Whiche had so moche Worldly besynes & daylye occu
pyed in the causes therof/noo meruayle though he Were
in grete fere/& therof he complayneth sayenge. Et pe-
riculā inferni inuenerunt me. That is to saye/&
the perylles of hell dyd fynde me. Who that Wyl not make
his remembraunce & amuler With them before/& often set
them before ỳ eye of his soule/they shall at ỳ houre of deth
in more terryble maner offre theymselfe vnto his mynde
euen as ye se these Wood dogges these grete maslyues that
be tyed in chaynes/vnto suche as often bylyte theym they
be more gentyll & easy/but to the straungers Whiche haue
none acqueyntaunce of theym they ragyously & furyously
gape and ryse ayenst them as they Wolde deuoure them.
Et pericula inferni inuenerūt me. Thyrdely
touchynge these Worldly pleasures Wherin men set grete
parte of theyr comforte bothe in body & soule/he had than
full lytell comforte or pleasure in them but rather dyscom-
forte & sorowe/al his goodly houses so rychely dekte & appa
reyled/his Walles & galaryes of grete pleasure/his gard ỹs
large & Wyde With knottes curyously Wrought/his orche
yardes set w̄ vines & trees mooste dilicate/his meruaylous
rychesse & treasour/his metes & drynkes Were they neuer
so dilycately prepared might not than helpe hym/but rather
Were paynfull to hym/so moche ỳ longe before his deth his
mete Was to hym so lothsome (Were it neuer so dilycately
prepayred) that many a tyme he sayd/but onely to solo We
coūseyle he Wold not for all this World receyue it/Wherin
he Well perceyued ỳ myseryes of this Wretched Worlde.
Than lo he had experience of that/ỳ longe tyme before the
grete & Wyse Salamon reported in his boke ecclesiastes.
Quōq me conuertissem ad vniuersa opa q̄ fece
rāt manꝰ mee et ad labores in q̄bus frustra

sudauerā vidi in oībus vanitatē ⁊ afflictio-
nem animi. That is to saye whan I had tourned my
remembraūce to all that I had ordeyned/ ⁊ to the labours
wherin I swette in vayne I founde in them all but va-
nyte ⁊ turmentry of soule. This cōclusyon our late kynge
and souerayne full truly than had lerned ⁊ the vayne trou
bles and laboures whiche many take for this wretched
worlde/ wherin as I sayd full lytell pleasure than he had
but moche displeasure and sorowe/ wherfore it folo weth
in his cōplaynt. Tribulationē ⁊ dolorē inueni.
The fourth percell of his complaynt is a lamentable crye
vnto almyghty god for helpe and socoure/ for whan he
sawe playnly that noo where elles was ony socoure or
comforte/ the cruell assautes of deth was fyers and sharpe
ayenst hym/ the daungerous perylles whether he sholde
become was importunely greuous/ all this worlde and
worldly pleasures were to hym vnswete ⁊ full dyspleа-
saunt/ therfore with al his myght ⁊ power he cryed vpon
the name of our lord/ for the whiche name is promysed by
saynt Poule. Oīs quicūq; inuocauerit nomen
dñi saluus erit. That is who soeuer call vpon the na
me of our lorde he shall be safe/ he therfore full besyly/ full
studyously/ full ernestly called vpon that blessyd name for
socour ⁊ helpe/ and so it folo weth in the psalme. Et no-
men dñi inuocaui. O my blessyd Jhesu/ o my moost
mercyfull Jhesu/ o my lorde ⁊ creatour Jhesu. O dñe
libera aīam meā. O my lorde delyuer my soule/ de-
lyuer my soule from the myseryes of this worlde/ delyuer
my soule from these deedly paynes/ delyuer my soule from
this corruptyble body/ delyuer my soule from the bondes
of synne/ delyuer my soule from my mortall enemyes/ de-

lyuer my soule from the daungers of euerlastynge deth. O dñe libera aiam meā. A my lordes & maysters let this pyteous and lamentable cōplaynt of hym that of late was your kynge and souerayne let it entre and synke in to your brestes. Scrypture there vnto dooth moue you sayenge this wyse. Hilt in mortuū pduc lachrimas et quasi dira passus incipe plorare. And in another place thus. Supra mortuū plora dcfecit enī lux eius. Example herof we haue of the gentyles. The cruell warryour Hanyball he pyteed the deth of his enemyes Paulus/ Emilius/ Tiberius/ Gracchus/ Marcus/ Marcellus. Whan he sawe theyr bodyes lye deed before hym. And in holy letters also kynge Dauyd whan it was tolde vnto hym the deth of his enemyes at dyuerse tymes he wepte right pyteously as at the deth of Saul/ Absolon and Abner. Yf they so grete & noble men sholde moche rather tender and pyte the deth of our owne kynge & souerayne. But wherto reherse I them whan he that was the lorde of all this worlde our sauyour cryste Jhesu wepte at the monument of Lazarus whan he had ben buryed the space of foure dayes/ gyuynge vnto vs all therby example of pyte. Yf he þ was the kynge of all kynges wepte for the deth of his subgecte so longe after his buryall/ what sholde we that be subgectes do for the deth of our kynge & souerayne hauynge yet the presence of his body vnburyed amonges vs/ forsothe it sholde moue vs to haue pyte & compassyon the rather vpon hym. A kynge Henry kynge Henry yf thou were on lyue agayne many one that is here present now wolde pretende a full grete pyte & tenderneſſe vpon the. It is remembred in the boke of the kynges how a seruaūt of kynge Dauid whose na-

me was Ethay whan his lorde & souerayne was in trou
ble he wolde not forsake him/but answered hym playnly
in this maner saynge. In quocūq; loco fuerit dñe
mi rex siue ī morte siue ī vita ibi erit seruus
tuus. That is to say in what place soeuer thou shalte be
my lorde my kynge in the same place shall thy seruaunt be
A squyer also of kynge Saul whan he sawe his lorde &
mayster deed his sorowe was so grete that he slewe hym
selfe incontynent. Alas where is the true pyte & very com
passyon become that shold be in the hertes of men. These
two persones had so grete ruthe and compassyon of theyr
maysters that they refused not to suffre ẏ deth with them
How harde are our hertes/how stony/how flynty. If
we relent not with pyte & compassyon/herynge so lamen
table a complaynt of our late souerayne/and herynge him
so pyteously crye sayenge. O dñe libera aīam meā
O my lorde delyuer my soule. Let vs helpe hym at the lest
with our prayers besechynge almyghty god for his mfy-
nyte mercy to delyuer his soule and to pardon it. And or
we procede ony ferder of our psalme let vs here deuoutly
and affectually saye for his soule and all crysten soules eue
ry of vs one pater noster.

The thyrde parte of this psalme entreateth of com-
forte/whiche is cōteyned in. iiij. poyntes. Fyrst ẏ
almyghty god is mercyfull/seconde ẏ he hath taken hȳ in
to his custody/thyrde ẏ he hath delyuered hȳ frō al euylles
fourth ẏ hens forwarde he shall contynue in the gracious
fauoure of almyghty god. For the fyrst it folowe th. Mi
sericors dñs & iustus et deꝰ nr̄ miserer. That
is to saye. The lorde is mercyfull and ryght wyse and our
god wyll haue pyte/who is this lorde that is mercyfull &
ryght wyse/who but our sauyour cryst Jhesu whiche of

his infynyte mercy came in to this Worlde to dye for synners. Christus iesus venit in hũc mũdũ saluos facere pctõres. Why than sayth he. Et iust⁹. that he is ryght wyse also/that rather sholde make ayenst the synner than for hym. Nay forsothe/ the prophete and kynge Dauyd brought in this Worde for hymselfe & not ayenst hym. Two dayes it maketh for the synner/one by reason of promyse made thrugh out all scrypture vnto the penytent that wyll vtterly forsake his synne. Our lorde ẏ is moost Juste of his promyse wyll pardon the synner soo repentynge hymselfe and soo truly retournynge whiche thynge saynt Johñ playnly wytnesseth in his fyrst epystle Si cõfiteamur pctã nr̃a fidelis & iustus est vt remittat nobis pctã nr̃a et emundet nos ab om̃i iniq̃tate. That is to saye. If we wyll know lege our synnes ẏ lorde is faythfull & Juste in his promyse to forgyue all our syñes & make vs clene from all wyckednes/this is one waye. An other waye also it may make & that is this. Our sauyour Jhũ is Justus/for he is innocent and gyltles & therfore he is a conuenyent meane/a suffycyent vocate for vs before the face of his fader accordynge to the wordes of the same saynt Johñ. Si q̃s peccauerit aduoca. tũ habem⁹ apd̃ patrẽ iesũ xp̃m iustũ & ipse est ꝓpiciatio ꝑ pctis/nõ pro nr̃is tm̃ sed & tocius mũdi. That is to saye. If ony of vs haue synned/let vs not dispayre/for we haue an aduocate for vs before god/our sauyour whiche is Juste & without synne/& he shall be a meane for our synnes/not for ours all onely/but for all ẏ worldes. Who may be thought a more conuenyent vocate for synners than he ẏ neuer dyd synne than he ẏ suffycyently hath payed for ẏ raunsome of synne

his owne moost precyous blode & paynfull & bytter deth than he that is the sone of almyghty god and that before his owne fader. But peraduenture his fader is harde and straunge and wyll not be moued. Nay forsothe/ for rather the contrary/ he is full pyteous & full redy to haue mercy. And therfore it folowyth. Et deus noster miseretur. And our god wyll haue pyte & mercy. For the whiche saynt Austyn sayth in his boke de pnia. Quecūq; necessitas pctōrem ad penitenciā cogit neq; quātitas ch̄riminis/ nec breuitas tēpis/ nec enormitas sceleris/ nec hore extremitas/ si pura fuerit voluntatis mutatio excludit a venia. That is to saye/ What necessyte soeuer compell the synner to repentaūce/ neyther the gretnes of his synne nor yet the shortnesse of tyme/ nor the enormyte of his trest passe/ ne yet the vttermost houre of his lyfe shall exclude hym from pardon/ yf so be þ his wyll be clerely chaūged & tourned to god. This is than one grete comforte that our late kynge and souerayne may haue/ and all tho that here hym true fayth and seruyce. The seconde comforte that he was taken in to the custodye of our lorde folowyth in the nexte verse. Custodiēs paruulos dominus humiliatus sum et liberauit me. Who that is in thraldome of synne is in full shrewed custody/ and yf he wolde be at lyberte he must do as these pryseners doo that somtyme vndermyne the walles and crepe vnder them out at a strayte and narowe hole. And so they escape out of the custody of pryson and come to theyr lyberte/ In lyke wyse the synner must doo he muste vndermyne the stronge walles of synne by true humblynge and lowynge of hymselfe/ and make hymselfe lytell to the en-

tent he may crepe out at the narow hole from the daunger of synne and soo come vnto the lyberte of grace. For the Whiche our sauyour sayd. Q Nisi conuersi fueritis et efficiamini sicut parvuli. Onelesse ye be chaunged and be made lytell ye can not enter to lyberte. Saynt Anthony sawe by reuelacyon that all the Worlde Was full of snares/and he asked this questyon. Blessyd lorde sayd he Who shall passe these daungers. It Was answered hym Sola humilitas. Onely humblenes and lowlynesse. The kynge Achab of Whome scrypture sayth that he dyde more dysplesure vnto god than all the kynges of Israhell that were before his tyme/he dyde so grete ydolatry/he sle We so many prophetes/not withstondynge so many wonderfull tokens & myracles that were shewed vnto hym/yet at the last Whan the prophete Hely came to hym in message & thretened hym sore in the name of god/he began to repente hym/& to humble hymselfe in the syght of god/for the Whiche incōtynent almyghty god sayd vnto the prophete Hely. Q Nōne vidisti humiliatū achab coram me: qz igit̄ hūiliat⁹ est mei eā inducā malū in diebus ei⁹. That is to say Hyde thou not se Achab humbled before me/I tell the for that he bycause of me dyde so humble hymselfe I shall not doo that euyll that I purposed in his tyme to haue done. O synguler goodnesse and gentylnes of almyghty god. O meruaylous redynesse of hym vnto pyte and mercy. Soo soone as the synner can humble and make lytell hymselfe/soo soone he setteth hym at lyberte and taketh hym in to his custodye and tuicyon/herefore gretely We may be gretely comforted in our late kynge and souerayne/Whiche soo meche humbled hymselfe before his deth

humbled hym vnto god/humbled hym vnto his cõfessour humbled hym vnto penaunce/humbled hym vnto the sacrament of the auter/and to the other sacramentes/humbled hym vnto the crucifyxe/and with a more humblenes and pacyence toke this sekenesse & euery thynge in it than euer he dyd before to the meruayle of all that were about hym/wherfore he now may saye to our and his comforte. **Custodiens puulos dñs humiliatus sum & liberauit me.** That is to saye/our lord taketh in to his custodye the lytell & humble persones. I was humbled & he set me at lyberte. The thyrd comforte is that he is now at rest and the myseryes of this world hath escaped/what is in this lyfe but myserable vanyte/so he dooth wytnesse that therof had experyence at the full/he that had moost habundaũce of all worldly pleasures I mene the kynge Salomõ whiche sayd. **Vanitas vanitatũ & oĩa vanitas / quid habet hõ amplius de labore suo qui laborat sub sole.** That is to saye/vanyte of vanyteers & all is but vanyte/what hath ony man more of all his labour and besynes vnder the sonne. A my lordes and maysters that haue this worldly wysdome that studyed and employ your wyttes to cast & compasse this world what haue ye of all this besynes at the last but a lytell vanyte. The spyder craftely spynneth her thredes and curyously weueth and joyneth her webbe/but cometh a lytell blast of wynde & dysapoynteth all togyder to the whiche purpose Tiero in his thyrde boke de oratore maketh this exclamacyon. **O fallacẽ hoĩm spẽ fragilẽq; fortunã & inanes nras cõtentiones q̃ medio in spacio sp: frangunt et corruunt.** That is to saye. O deceytefull hope of men & brytell fortune & vayne

enforsementes Whiche often breke & come to nought or euer they haue entred halfe their course/Whiche thynge Wysely consyderynge this noble prynce ordred hymselfe therafter/let call for his sone the kynge that now is our gouernour & souerayne enduced With all graces of god & nature and With as grete habylytees & lykelyhodes of Well doynge as euer Was in kynge/Whose begynynge is now so gracyous & so comfortable vnto all his people/that the reioysynge in hym in maner shadoWeth the sorow We that elles Wolde haue ben taken for the deth of his fader. He called (I saye) vnto hym and gaue hym faderly and godly exhortacion/cõmyttynge vnto hym the laborous gouernaũce of this realme/& gadringe his oWne soule in to the true reste cõfortynge it & sayenge vnto it. **Q Cõuertere aĩa mea in requiẽ tuã quia dñs bñfecit tibi.** Be tourned my soule in to thy rest/for thy lorde hath ben benefycyall vnto the/beneficyal at euery tyme before/but nowe specyally by this moost gentyll & mercyfull callynge by so longe respyte & space gyuynge of repentaũce Wherby he hath escaped so many daũgers/daũgers of euerlastinge deth/daũgers of euerlastynge teres & Weppyng/& daũgers of fallynge agayne to synne/for the fyrst it is sayd. **Q uia eripuit aniã meã a morte.** That is for he hath delyuered my soule from deth/bothe temporall & euerlastynge daungers of euerlastynge Weppynge & sorow We/for the Whiche ỹ good fader Arsenius sayd vnto his brethren Brethren sayd he/eyther We must nedes Wepe here With teres that Wyll Wasshe our soules/or elles after this With teres that Wyll brenne bothe bodyes & soules/from these teres also he is delyuered/& therfore it foloweth. **O culos meos a lachrimis.** And myne eyen from teres. Thyrdly from the daungers of fallynge to synne agayne.

Noo man that lyueth here can be assured not to fall. And therfore sayntt Poule sayth. Qui stat videat ne cadat. He that standeth let hym be ware that he slydeth not for the Waye is slyppery/but tho that be hens departed in the state of grace be assured neuer to fall agayne. And for that it folowyeth. Et pedes meos a lapsu. The fourth and the last porcyon of his comforte/Whiche is to be assured of contynuaunce in the fauour of almyghty god passeth all the other. A grete comforte it is vnto the forowfull penytent that he hath a mercyfull lorde & god. A grete comforte also that he is taken in his tuicyon and custodye A greter yet that he is delyuered from soo many euylles & perylles. But the greteste Whiche surmounteth all other is to haue the presence of that mooste blessyd countenaunce & to be assured euer to contynue in that gracious fauour/no tonge can expresse/no speche can declare/no herte can thynke/howe grete/howe farre passynge this comforte is. Si decē mille tehēntas qs dixerit sayth Crysostome Nichil tale est quale est ab illa btā visione excidere & exosum esse xpō. If one wold thynke the greef of.x. M. helles/all that is yet no thynge lyke to be excluded from that blessyd countenaunce & to be hated of cryst. If this greef be so excessyue and farre passynge the contrary therof must nedes be of as extreme comforte and Joye agayne/that is to saye to haue the cōtynuall presence of that blessyd syght/& to knowe the assured fauoure and grace that he standeth in for the Whiche is sayd. Placebo dño in regione viuoꝝ. That is to saye/I shall please my lorde god in the regyon and countre of lyuynge persones/Where as is the very lyfe euer contynued Without ony interupcyon of deth. Thus accordynge to my pro

myse at the begynnynge I haue peruled this psalme in the persone of this nobleman/deuydynge it in thre partes in a cõmendacyon of hym/in a mouynge of you to haue compassyon vpon hym/& in a comfortynge of you agayne The cõmendacyon stode in foure poyntes/fyrst in a very tournynge of his loue to god/seconde in a fast hope & confydence of prayer/thyrde in a stedfast byleue of the sacramentes and a deuoute receyuynge of them/fourth in a dylygent callynge for grace. The mouynge to compassyon stode also in .iiij. poyntes/fyrst for the paynfull greuaũces of deth that he felte in his body/seconde for the terefull remembraunce in his soule of the Jugement of god/thyrde for the myserable vanytees of this lyfe Wherin he founde but payne and trauayle/fourth for the lamentable crye to god for helpe and socour. The comfortynge agayne Was lyke Wyse in .iiij. poyntes/fyrst for that he hath soo mercyfull a lorde and god/seconde for that he is taken in to his tuicyon and custody/thyrde for that he is now delyuered from so many perylles/fourth for that he shall from hens forWarde contynue in the gracyous fauour of almyghty god the Whiche comforte he graũte hym for vs all dyed vpon the crosse our sauyour cryst Jhesu. Amen.

¶ Thus endeth this notable sermon. Emprinted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde/prynter vnto the moost excellent prycesse my lady the kynges graundame. The fyrst yere of the reygne of our souerayne lorde kynge Henry the .viij.

W
C
de
wynkyn
worde